CHRIST IN PROGRESSE

DELIVERED IN A SERMON at *Shelford* in *Nottinghamshire*, the seate of the right Honourable the Lord STANHOPE.

By IOHN WALL *Doctour in Divinity of Christ-Church in Oxford.*

BERN. *In ramis palma.*
Processio habet plausum, passio habet planctum.

OXFORD.
Printed by *John Lichfield* and *William Turner*,
Printers to the famous Vniversity.
Ann. Dom. 1617.

CHRIST IN
PROGRESSE.

DELIVERED IN A SER-
mon at Stafford in Warwick-
shyre the Lord of the right Hono-
rable the Lord Strange, &c.

By Iohn Walls Batlour in Dray-
ton of Cherill-Church in Oxfor-
shire.

RVRN. In omnia paratus.
Prest to do or suffer, as shall
please him.

OXFORD,
Printed by Iohn Lichfield and William Turner,
Printers to the famous University,
Anno Dom. 1637.

TO THE HONOVRABLE AND truely Noble Sir *Henry Stanhope* Knight of the Bath, and ſon and heire to the right Honourable and illuſtrious *Philip*, Lord *Stanhope*, Baron of *Shelford*, continuall *Progreſſe* in honour and happineſſe.

TO THE HO-
NOVRABLE AND
truely Noble Sir Henry
Stanhope Knight of the
Bath, and Son and heire
to the right Honourable
and illustrious Philip,
Lord Stanhope, Baron of
Shelford, continuall Pro-
speritie in honour and
happinesse.

THE EPISTLE DEDICATORY.

Noble Sir,

WHAT protection shall I seeke for a Progresse (Sermon) but his that hath made an absolute progresse in the study and practise of Heroicall vertues? such a Patron becomes such an argument. Therefore giue me

[illegible] the forth vnder the
conuay of your Honourable
name: and if the waues of any
troubled phrase ossee my ship,
let the gracious lenity of your
fauourable spirit still my surges.
You are the Center of [illegible]
line, and they drawn (as
neere) to the point of your com-
plaisancie, from the circumfe-
rence of my best deserts, who
seeme to bee in the endeauours
of true Nobility. Teres
atq; rotundus. S. Hierom
writes of Florentius in com-

Hier. ep. ad Flor.

temptation of his merit. Qui te non amat scelus videtur facere: hee offends very much that stands not well affected vnto you, and wee may iudge them culpable of neglect that are not ready to honour your noble goodnes. Hence it is that our Vniuersitie hath so much prized the hopefull seeds of your tender yeares: and the Countie wherein you liue, adopted you (if I may so speak) as one of their Tribunes more then once with shouts &c.

acclamations to the ripen fruit of your admired proceedings. For the eminencies projected as rayes and beames from your soule and spirit, haue a sweet influence in the hearts of many, and like that blazing flame which appeared visible about the head of Seru. Tullus, promise worthy Honours. I neuer reflect vpon them, but me thinkes I am as one that walketh in the midst of a pleasant garden, doubtfull where to rest, or what to gather

Tit. Liu.

for

for the sweet variety of most choise and dainty flowres. But I will not trace that inward Paradise, *or put your ingenuous modestie to a blush with the mention of deserued Elogies, did you not verifie that which S.* Iohn *writeth of* Demetrius, Demetrius *hath a good report of all men, and of the truth it selfe, I should not giue that record to your graces; my desire is they may bee like the flowres which sprang in the garden of* Alci-

Iohn ep. 3. 10. 12.

nous,

nous, and neuer withered, but were (as Homer writes,)

verdant and flourishing all the yeare long, as fresh in winter as in summer. Make then I pray you the Progresse of Christ an example of imitation vnto yours, and ride on daily in that heauenly race of true wisdome and diuine Curiosity. Let those two golden pinnions, on the left hand greatnes of bloud, on the right hand graciousnes of spirit euer

beare

beare you vp from the toppe of Honour and vertue, to the Crowne of blisse and immortality. With this vnfaigned wish I giue this little roule vp into your courteous hands, and bow my selfe towards

Your Noble presence

in true affection and

obseruance.

IOHN WALL.

CHRIST IN PROGRESSE.

MAT. 21. verse 9.

Blessed is he that commeth in the name of the Lord, Hosanna in the highest.

GReat is the vnconstancy of temporall felicity, and there is nothing more vncertain, then humane fauour, the highest part of the wheele often

proues lowest, and the lowest part of the wheele often proues highest with a short motion of the chariot. I remember in the Creation, it is said of the day naturall; *the euening and the morning were the first day*, and *the euening and the morning were the second day*: so is it with all the dayes of our pilgrimage, they haue their euening and their morning whereof they consist, & wherein they are spent, the morning of joy, & the euening of heauines; if we doe not obserue this in the children of men, wee may discerne it in the Son of God, who was *Vir dolorum*, as well as *charissimum*, not onely full of grace, but full of sorrow. Now he goes

in procession, anon he must be hurried to his passion: one day he rides to Hierusalem in triumphant majestie, another day he is made a scorne, and a reproach, a malediction, and a spectacle to the Iewish nation, on the top of mount Calvarie. There *Hosanna*, here *Crucifige*, there God saue the King of Israel, here take him away, we haue no King but *Cæsar*. *Quam dissimiles spinæ & flores*, (saith elegant *Bernard*) O the wonderfull contradiction of that *Polytrophus* monster, what agreement haue flowres and thornes, the palme tree, and the Crosse? Neuer any so vilified, neuer any so magnified, though his death were shamefull & grie-

Bernard. ser.

vous on a tree, yet not long before they cut branches, & spread garments, & lifted vp their voices, & cryed in the tenor of that which is read vnto you, *Blessed is hee that commeth in the name of the Lord, Hosanna in the highest.*

These words are at the joyful shout of an infinite assembly, at the crowning of an Emperour, when it is said, *O King liue for euer*, & may be compared to the voice of *Iohn Baptist*, to make streight the way of the Lord, not as he did when he came into this world, but as all did when hee went toward Hierusalem, some goe before, others follow after like so many heauenly Prophets & diuine Enthousiasts, led by the spirit,

spirit, and taught by the Holy Ghost, to proclaime the honour of their advanced *Messias*, εὐλογημένος ὁ ἐρχόμενος ὡσαννὰ ἐν ὑψίστοις. *Blessed is hee that commeth in the name of the Lord, Hosanna in the highest.*

The two Lights that shine most eminently in the Spheare of my text, are first the approach & visitation of our Saviour, that as the greater which rules the day. He comes *in the name of the Lord.*

Secondly, the applause, and gratulation of his servants, that as the lesse which rules the night, *Hosanna in the highest.*

In the approach wee note his power & commission, it is *in the*

name of the Lord.

The applause is double, first by way of confession they pronounce him *Blessed*, then by way of supplication, they cry, *Hosanna, Blessed is hee that commeth in the name of the Lord, Hosanna in the highest.*

Hee *comes in the Name of the Lord*, that hee may saue vs from our enemies; they cry *Hosanna*, because the feet of such as bring glad tidings are beautifull vpon the mountaines. By these burning Tapers I shall direct my course, and labour to cleere the mysterious sense of my Euangelist. First then touching the approach & visitation of our Sauiour: *Hee comes in the name of the Lord.* Au-

Augustine writes in a Sermon *de tempore*, that when the Body of CHRIST lay in graue, & his soule was in hell, his diuinitie was euery where, in Paradise, in Heauen, without comprehension, or limitation: so that many question, how that which fills euery place, may truly come to any place, he was in the World, & it was made by him, yet did it not know, or receiue him, saith that blessed Euangelist, which drew the oracles of sauing knowledge, from the secret of his bosome. Therefore it is resolued, that his motion is his manifestation, his presence our notice, though he neuer came where he was absent before, yet did hee

August. de tempore.

often make himselfe knowne, where hee was concealed before. This agrees with that division of the Fathers, *ad homines, in homines, contra homines:* Hee came vnto man by the substance of our nature, he came into man by the evidence of his spirit, but at the last hee shall come against man, or rather indeed for man, in power & glory with the holy Angels: being compared most sweetly to that mysticall Lion in the Booke of *Judges*, whose dead body was full of honey. Ye haue the sweetnes of truth, when he preached to the Gentiles, yee haue the sweetnes of grace, when he breathed on the Apostles, ye haue the sweetnesse of peace, when

Bernard

Judges 14. 7. 8.

when he reconciled vs to the Father, yee haue the sweetnesse of glory when hee tooke a malefactour, and crowned him, saying; *This day shalt thou bee with mee in Paradise:* For hee that came leaping ouer the hilles, & skipping ouer the mountaines, the exalted powers of Angelical sublimities, when hee passed by the Angels, & tooke the seed of *Abraham*, did not send his ministring spirits, but came to man himselfe, in bodily presence, that he might giue liberty vnto the captiues, and redemption to his seruants. There was an ἐφάπαξ in the Prophet, *Behold, I come, in the volume of thy booke it is written of me:* that was accomplished in the daye of his birth. Psal. 40. v. 7.

Reve. 22. 12. birth. There is an ἐρχομαι in S. *Iohn*, *Behold, I come, & my reward is with me*: that shall be revealed at the day of Iudgment. And yet hee comes dayly by his word, & by his Gospell, by his Spirit, & by his Sacraments, in wisedome to the ignorant, that hee may instruct their blindnesse, in power to the impotent, that hee may strengthen their infirmities, in mercy to the penitent, that hee may forgiue their iniquities, in justice to the obstinate, that hee may vindicate his truth, & awake their consciences. For who may contradict that fundamentall truth which *Fulgentius* deliuers, (as it were ἐκ cathedra) *Vbi non adest per gratiam, adest per vindictam*:

Fulgent. ad Trasimund.

where

where the Lord is not present in loue & mercy, there hee drawes neere in rage & fury. Beloued, I know the advent mentioned by the Evangelist, is magnificent & glorious, on a Colt, or the foale of an Asse, to that great *Metropolis*, the Citty of Hierusalem, prophesied by *Esay*, with a *Dic filiæ Sion*, Tell the daughter Sion, that her King is come, prophesied by *Zacharie*, with a *Lætare filia*, Rejoyce daughter Sion, thy King is comming, for it is a shadow, & representation of that celestiall glory, which abides our Sauiour in the Heauens, *Clamantibus undique populis utriusque testamenti* (as sweet *Bernard*) when the people of both Testaments shal meete

Bernard. Domi.

meete together, and him in iubilar plaudities: they of the Law, and they of the Gospell, they of the Circumcision, and they of the Vncircumcisio. Thus he that erewhile refused to bee a King, doth now imbrace the Ensignes of regall honour, an imperiall dignitie, as if hee tooke that of the Historian for sound doctrine, *optimos hominum altissima cupere*. The best men haue greatest thoughts, he rides in pompe and state toward that Center of the nations, with great shew of palmarious victory, hee delights in the vocification and noyse of a confused assemblie: hee cites Scripture, and iustifieth the clamour, with that of *Dauid*, out of

Tacitus annalium l. 40.

the

the mouth of the Babes and Sucklings hast thou ordayned praysе, for the prudent, make good vse of their honours, and if prosperity slay any, the wise man saith it is the *foole*. will yee haue the reasons of this change in our Saviour? the schooles are very pregnant, because such honour was his right, and did belong to him, as the first borne of every Creature: because they gaue it with a pious intention, not for the bread which they did eate, in a sence of carnall pleasure, but for the signes which he wrought, in apprehension of his diuine miracles: because his death was neere at hand, within the space of fiue dayes, & therefore Prov. 1. 32.

fore it was expedient, hee should declare himselfe to bee the anointed of the Lord, the Saviour of the world, the *Christ*, the *Messias* so long expected, that seeing they might beleeue, and beleeuing they might be saued they and their Children. But what needs I goe any further then my text, these motiues are all compendiated in that which followes, the ground and warrant of his comming, and that is, *He comes in the Name of the Lord.*

Hee may come in the Lords name, and yet in his owne, for he is both Lord & God: *The Lord said vnto my Lord, sit thou on my right hand, till I make thine enemies thy foot-*

footstoole. yet since hee disclaimes that, with an *Alius veniet*, I came in my Fathers Name, but another shall come in his owne, wee must reply with *Nicodemus* in the Gospell, *Rabbi, wee know that thou art sent from God*, and camest onely by the determinate counsell of thy heauenly Father, *Vice patris, mandato patris*, (as some interpret) instead of the Father, by the appointment of the Father, without wrong or prejudice to the Majesty of thy omnipotencie: for (saith *Austin*) *Non amittit divinitatem, quia docet humilitatem.* He doth not loose the prerogatiue of his Godhead, and Diuinity, because he leaues vs a president of obedience & humility,

Augst. de verbis domini.

were

were not the light of this drawn with a beame of the Sunne, and made conspicuous to every Christian, I might enforce it by a double perswasion, *oraculis & miraculis* (as *Tertullian*) by his Oracles, and by his miracles, by the truth of his words, and by the power of his works, the one abandoneth vanity and falsehood, the other proclaimes strength, and vertue, and gratiousnesse, and bountie, and that which is farre more excellent, vnion with the Godhead. could hee ever haue cured the lame, purged the leaprous, raised the dead, cast forth Divells, if the Lord had not beene with him? It was the name of the Lord which

Tertul. Apol. adversus gentes.

which did enable him, to enlighten the blind heart, to satisfie the hungry soule, to open the dumbe mouth, to quicken the dead spirit, and to bring that poore quatridian from the darknesse of the sepulchre, and in him all mankind, by a gracious & heavenly passover, from corruption to immortalitie: for this name is of more power then all the creatures in heaven & earth, to save or to destroy, to help or to avenge, & therefore *Evagrius* in the fift of his story, writes of *Chosroes* the Persian, that when he received an overthrowe by the Romans, he confessed plainly that it was not the valour of the Romans, but the pietie of

Evag. hist. lib 5.

Mauritius, their devout leader, which got the victory because hee came against them in the name of the Lord of hosts, and in the faith of Christ Iesus. But to come in the name of the Lord is to come for the honour of the Lord, *ad glorificandum patrem* (saith *Aquinas*) to glorifie the father, this is the end of our Saviours comming, this is the fruit of our Saviours doctrine, whether he teach beleeuers, whether he rebuke sinners, insomuch that who the Iewes called him Samaritane, and said thou hast a Divell, he replied boldly, and made confession of this truth, I honor the father, but yee dishonour me. Harken then to that sweet

Aquinas.

inference,

inference, which Saint Ambrose makes vpon that voice of God which brake out of the cloud, this is my beloued Son in whom I am well pleased. *Recte complacet in filio, quia honorificatur à filio,* there is good reason hee should be well pleased with his Sonne, because hee is so much honoured by his Sonne. Shall I now exhort you to embrace Christ in the scale of his word, and the desire of his saluation, to come downe to vs, and to receaue him ioyfully with Zacheus in the Gospell, to open the doores of your hearts, to lift vp the gates of your soules, that hee may come and abide with you for euer? That mee

Ambros. in Psal.

thinkes you doe; and I thanke God, the father of our Lord Iesus Christ; for the loue and the patience, the faith & the knowledge that abounded in his Church. I doubt not but that I may say of you as Christ did to the Phatises: *Regnum Dei est inter vos*, the kingdome of God is within you. I meane the power of his Gospell, and the sceptre of his righteousnesse, whereby hee doth subiect every creature to the yoke of his obedience; and therefore I will take vp that *Quemadmodum* of the Apostle, *as yee haue receiued Christ, so walke in him*, in his steps, after his direction, that hath left vs an example here, and shall giue vs a reward hereafter.

Luc. 17. vers. 21.

hereafter. If he come to vs in iustice, let vs come to him in repẽtance, if he come to vs in mercy let vs come to him with thankfulnesse. *Tu conuicium times, ille conuiuium parat*; was the encouragement of S. *Ambrose*, thou art afraid of a checke, and he stands ready with a kisse, thou art afraid of a stroke, & hé prouides a feast. Wee are children, let vs goe securely to our father: wee are sheep, let vs run confidently to our shepheard, he never came but in the name of the Lord, and for the honour of the Lord: whatsoever yee doe; whersoever yee goe, let it be to the praise and glory of his name, that his truth may bee published, his

Ambro. in Lucam.

grace manifest, praise cele-
brate, his name magnified in all
the Churches of the Saints: enter
his Courts, goe to his Altars,
drinke of his cuppe, taste of his
goodnesse, but let the scope of
all your meetings, be his praise,
your conversion, his glory, your
salvation, which is the reioy-
cing, and comfort of the blessed
Angells. It is a grievous impu-
tation which *Salvianus* lates vp-
on many Christians, *Legem legi-*
mus, & legitima non eximus. Wee
heare the law, and wee read the
Gospell, yet doe we neglect the
precepts of the one, and despise
the graces of the other. O let it
not be said that yee are guilty of
so high contempt: but gird your

Salvian. de gubern. dei lib. 5.

loynes

loynes, and waite for the bride-groome with lamps in your hands, till yee bee able to say of God, as himselfe doth of his name, *Glorificavi, & iterum glorificabo.* I haue glorified him, and will glorifie him againe, for I must needs subscribe to that which *Nyssen* hath delivered, κατὰ τὸν ἀπόστολον ὁ ἐρχόμενος, he that comes in the name of the Lord, & forsakes the way of the Lord, belies his name, and shames his profession, it is not my intent to sift the vanitie of those Herodian Foxes, that beares a forme of godlinesse, and deny the power thereof, much lesse to anatomize the diverse sects of this age, in whose name they come, or of

Iaan. Euan

Nyss. de per. Christia. forma.

what Tribe they boast. There are too many that sitt by the waters of strife, and shaddowe their divisions, vnder Sycomor branches, which, saith *Austine*, are *fatuæ arbores*, wild trees that haue neither fruit to eat, nor leaues to heale. Some vnder *Donat*, some vnder *Pelagius*, here are Novatians, there Libertines, on the one side factious separatists, on the other side Romish Emissaries, that come in the Divells name, I should say in the Popes name, to plucke vp and to root out whatsoever hath been planted by that spirituall husbandman. God forbid the world should ever hatch a monster so execrably nefarious, as to parall-

Aug. de ver. Dom.

lell

lell that *Iacobine* Frier, who came to Henry the seauenth Emperour, in the name of the Lord, & with the Sacrament of the Lord, but gaue him a deadly wine to drinke, and turned that sacred cup, the cup of blessing, into a poysoned cup, a cup of destruction. The Church hath beene too much vexed with the hostile forces of mortall enimies, that come with the hot burning coales of rage and furie, as the Romans were said to the Iewes, that so they might *take away both place*, and nation: not in the name of the Lord, but in the words of the Lord, when he *said veni ignem mittere*, I came to send fire on the earth, *thinke yee that I came to*

send

send peace, I came not to send peace,
Luc.12.49. *but a Sword.* Thus doe they threaten fire and sword, the bloody instruments of cruelty & death, to fire our Cities, to lay waste our dwellings, to forrage our countries, to devide our inheritance, to violate our Temples, to defile our Altars, to pollute our Sanctuaries, to ruine our foundations, and to make Hierusalem a heape of stones. But the Lord of hosts is our defence the God of *Iacob* is our refuge. Arise O God whensoeuer they rise against vs and shew vs a token for good, that wee may reade *a hoc vince* in our harts, as our fathers did in the cloud, take our enimies and make them as a wheele, what is

that

that but as *Austine* speakes *instabiles*, vnstable in all their wayes, moueable in their courses, and mutable in their designes, let thy tempest persecute them, thy vengeance ouertake them, thy lightnings teare them, thy flouds ouer-whelme them, thine arrowes wounde them, thine Angell destroy them, the rod of thy power, which is the power of thy Crosse, devoure the rod of their strength, as the rod of *Moses* did the rod of the *Egyptians*, to their confusion & reproach. But doe thou come vnto vs in the Lords name, in thine owne name, as a true *Immanuel*, God with vs, and God for vs, a mightie Sauiour a powerfull redemer, Aug. in Psal.

that

that being deliuered from the hands of our enimies, and from all that hate vs wee may serue thee without feare, and say as it is in my text, εὐλογημένος ὁ ἐρχόμενος, *Blessed is hee that cometh in the name of the Lord Hosanna in the highest.*

And so I come from the Approach, vnto the Applause, from the Visitation, to the Gratulation, they pronounce him *Blessed*, and crye *Hosanna in the highest*.

There is a blessinge which man giues vnto man, when hee prayes for him, in the hearty desires of his soule their is a blessing which God bestowes on man when he doth relieue him in the multiplying of his fauours, there

is

is a blessing that man returnes vnto God, when hee doth worship and adore him in the confession of his name, in the exalting of his glory, agreeable to the originall not μακαρίζω but εὐλογητὸς welspoken of, and glorious, thus do the *Iewes* blesse their Kinge, with shouts and acclamations of wonderfull celebritie, whoe indeede is blessed in himselfe, with an Emphasis, and by way of singularitie, as it is worthylie noted by the Apostle, God ouer all blessed for euer. That fruite of the wombe which *Elisabet* pronounced blessed; Blessed art thou, and blessed is the *fruite* of thy *wombe*, in the *wombe*, & frō the *wombe*, with the riches Luc. 1. vers. 42.

and

and plenteousnesse of heauenly graces, being indeed *ros* and *pluuia*, the dew and the raine, of celestiall benedictions, the springe & the source of eternal happynes the seede of *Abraham* in whom all the Kindreds of the earth are blessed, nay the centre & complement of all blessings, whether Prophetieall or Patriarchall, of the Law, or of the Gospell. It is obseruable that with the Hebrewes the same word בְּרֵכָה doth signifie a pond or a poole, which is vsed for a blessing, such is the exuberancie of Christs felicitie, it is like a pond or a well that springs and flowes to euerlasting Saluation, *lacus* and *piscina* (as the word is) a well or a fishpoole,

fishpoole where those great fishermen the Fishers of men may fish, and procure rest & peace to our soules and consciences. Stories mention diuers *Heathens* very fortunate, some amonge the *Romans*, some among the *Graecians*, like *Alexander* or *Timotheus*, whome the Painters of old neuer drewe, but with *Townes and Cities* gliding into his nett *while he was a sleepe*. But what are al these fortunes, to that which is in Christ? I cannot reduce them to any of those beatitudes deliuered by our Sauiour, in his Sermon on the Mount, they come & goe, as the ebbing & flowing of the Sea; they take their wings and leaue vs naked at their pleasure. Plutar.

Iob

Iob hath pronounced of their greatest masters, that if their excellencie mount vp to heauen and their heads reach *vnto the clouds, they shall perish as the dounge, and men shall aske where are they.* Be not deceiued there is no true happinesse, but only in Christ Iesus: the sence and feeling of his grace, the hope and assurance of his Glory. *Cuius sanat fimbria, cuius ditat inopia, saith deuout Ambrose,* whose pouerty is our riches whose garment is our plaister, whose death is our life, and whose burial is our raising. The faireſt colours, though neuer so eminent and glorious, are lost in the darke, and without light haue neither glosse or grace: so is

Iob.20.v.6.

Ambros.

it

it with the most colourable and
specious blessings of this world,
take away Christ the light of the
world, where is their beauty?
where is their comfort? They are Phil.3. v.8
but as the Apostle notes ζημία. &
σκύβαλον, losse and doung, full of
obscurity and dishonour. He a-
lone is that spirituall *Asher* men-
tioned by the Patriarch *Iacob, his* Gen.49
bread shall bee fatt, and he shall haue
pleasures for a kinge, for he is that
bread of life, which came downe
from heauen, wherein is the fat-
nesse and fullnesse of spirituall
graces, and his pleasures are not
only for Kings, but for Angels
that are fed and reioyce in the
contemplation of his blessednes.
Come then and learne the truth

from your enimies. It is Gods owne coyne, and must be welcome whosoever brings it, bee they *Pagans*, *Infidels*, *Idolaters*, *Jewes*. If they pronounce the Lord to be most truely blessed, let not vs be incredulous, or perverse, holding with *Iobs Wife*, that would needs perswade him to curse God, and die. Much better is it to bring him forth with shouting, as they did the head stone in the Prophet *Zachery*, *saying grace, grace, vnto him.* Or to ioyne with the Elders in the 5th of the *Apocalyps*, *prayse, and honour, and glorie, and power, be to him that sits vpon the throne, & to the Lambe for euermore.* Whē *Demetrius* came to *Athens*, they marked the place

Zach.4.v.7.

Plutar.

where

where he first lighted out of his Charlot, and sanctified it with an alter to his descent. The place where Christ delights to come is not *Athens*, but *Hierusalem*, the spiritual building & living temple of your soules and bodyes, marke the place, sanctifie the ground, erect alters, provide the sacrifice of prayse, & righteousnesse, and let all generations salute him blessed. *Blessed is he that cometh in the name of the Lord Hosanna in the highest.*

Hosanna is a terme more pathetical, then significant, and serues not so much to expresse our notions, as to declare our affections, vsed by the Iewes in the feast of tabernacles, as *Halle-lu-iah*

Iuliab in the feast of passouer, not vnlike those vehement clauses, so often ingemminated in our Churches Litanie, *Lord haue mercy vpon vs*, *Christ haue mercy vpon vs*, *good Lord deliuer vs*, *we beseech thee to heare vs good Lord*. The ground of this is taken from the 118 *Psal*: where the word is vsed in the same manner, אנה יהוה הושיעה נא *O Lord helpe vs now*, *O Lord send vs now prosperity*, for it is a compound of נא and אנה, and imports as much as *salua obsecro*, I pray thee helpe, I pray thee saue. But you expect instruction, and not Criticismes, that which here ought to bee admired, is the zeale, and the piety, the deuotion, and the feruencie which

which they beare to the honour of their Sauiour. As the creatures in vision of *Ezechiel*, though diuerse in shape & figure, had their wings ioyned together: so the men of *Iudæa*, though diuerse in sexe and age, and degree, and quality, haue their voices ioyned together, & doe lift vp their hearts with one consent, to him that liues for euer, *saying Hosanna in the highest.*

Let his Kingdome flourish his gouerment prosper, his power increase, his dominion be enlarged from one generation to another. O that our hearts were touched with the like compassion, and that our bowels were powered forth with the like de-

votion, I feare we come short, & needs a spurr, where is that alacritie we ought to haue, in the publique exercise of Christian duties? may we not cry to some, as the master of the shippe did to the Prophet *Ionah*, what meanest thou O thou sleeper, rise and call vpon God, that wee doe not perish? most true it is that Christ sits at the right hand of God, and makes intercession for vs, so that hee lookes not for our prayers. Yet doth his Church suffer, and his members are afflicted, there is matter for *Hosannaes*, dayly *Hosannaes*, hourely *Hosannaes*, the peace of *Sion*, the prosperity of *Hierusalē*, that God would make strong the barres of her gates & blesse

blesse her children with increase. Nay we our selues are not without feare, the pestilence hath deuoured many that escaped, famin & the sword may deuour as many, that haue escapd the pestilence, if the Lord himselfe be not mercifull to our iniquities. *Qui flagellat vnicũ sine peccato relinquet adoptiuũ cum peccato?* was St *Austines* question, and may be our icalousie: shall hee that scourged his only begotten Sonne, when he had no sinne, leaue his adopted vnpunished, that are full of sinne? though we thinke not of it, our watchmen prouide against it, & thankes be to God, which hath put it into the heart of our gratious Soueraighe, to a- *Aug. ser.*

wake

wake the security of these times, once & againe, with royall president of his exemplary devotions, and the solemne publishing of *Hosannaes*, & *liturges* not long since reade, & sung throughout all the Churches of his Kingedomes. It calles to remembrance that notable instance, of *Constantine* the greate, who was not only giuen himselfe to prayer, but that he might inflame his Subiects, with the like spirit, caused his image to be stamped in his golden peeces, in the forme of a suppliant, with knees bowed vnto God, and hands lifted vp to heauen, for the safetie of the Empire, (as *Eusebius* writeth in the 4th booke of his life, and 15th Chapter)

Euseb. in vita Constantini.

Chapter) whatsoeuer corporall enimies we haue our ghostly swarme, and besiege *Hierusalem* round about; There is scarce a soule but is environed with these legions, pride and vanitie shoote at our towers, Couetcousnes & Idolatrie vndermine our foundations, contention, malice, Indignation, Blasphemy like so many croaking frogs among the *Egyptians*, creepe into our hearts, and disturbe the quiet of our Priuie Chambers. Whereof we may say as Christ did of the euill spirit, *non eijcitur* they are not cast forth but only with prayer & fasting. How then may wee leaue *Hosannaes?* & not rather goe with *Dauid* to the brooke, which is the

the word of God, and choose se-verall stones, euen deuout & pi-ous eiaculations, to slinge and throwe in the face of enimies: such as the Church hath provi-ded for vs. *O Lord make speede to saue vs, O Lord make haste to helpe vs,* keepe vs in body; keepe vs in soule, saue vs in earth, saue vs in heauen, with a deliuerance that spreadeth ouer the world, and a deliuerance that reacheth to the clouds, temporall safety, euerla-sting mercy which indeed is *Ho-sanna ἐν ὑψίστοις or Hosanna in the highest.*

Yet do I not reject the opini-on of such; as referre this vnto God; for though hee behold things belowe, yet doth he dwel

on

on high, & sit betweene the cherubins, from whence hee doth moderate & gouerne the motiõs of the heauens, the course of the sonne the virtue of the starres, the influence of the *Pleides*, the temper of the aire, the power of the elements, that he may preuent vs with good things, & crowyn the yeare (as now he doth) with his blessings. If the words of sinfull man be of no credit, the Lord himselfe hath spoken, and confirmes it by his Prophet. *Heauen is my throne, & the earth is my foote-stoole*, the 66 and the 1 of *Esay*. It was the reproofe of an Angell to *Mary* and her company; τί ζητεῖτε μετὰ τῶν νεκρῶν why doe yee seeke the liuing among the dead? Luck. 24 v. 5

but

but we are moſt lyable to it, that ſcarce lift vp our eyes to the hils but looke for Chriſt on the earth, ſome in our pleaſures, ſome in our treaſures, as if hee were like man ſublunary, & carnall. What marvell if it faire with vs as it did with the ſpouſe *quæſiui nec inueni.* I ſought him but I found him not for he that built his ſpheares in heauen will not incline to the baſe deſires of elomentary thoughts, I knowe not whether our converſation be in heauen, ſure I am our generation is in heauen, and if euer we meane to be heard, we muſt pray as Chriſt hath taught vs, *pater noſter qui es in cœlis*, our Father which art in heauen, at leaſt with *Soloman.*

Cant. 3. v. 1.

Heare

Heare thou in heauen, and in thy dwelling place, or with *Moses looke downe from thy habitation, euen from heauen, and blesse thy seruant Israel.* This was not obscurely signified in that vocall action of Christ himselfe, when he left the company & went to praye *in montem* (as the text is) into a very high mountaine. For saith *Bernard sublimis regio,* their is a high country and region aboue, it is a place of beauty & lustre, where the righteous shine as the starres and as the Sonne: it is a place of ioy & comfort, where the righteous are glad, & singe: take the wings of the morning, and surucy the mansions of that cœlestiall *Hierusalem,* there maist thou behold the

Bernard.

the kinge of glory, sitting on a throne, guarded with Angells, compassed with Elders, abasing the proud, exalting the meeke, to the height and pinacle of supereminent felicitie.

Loth I am to powre out this *Manna*, till you beginne to loath it, and therefore if it please you to gather what hath bin delivered, I will dismisse you in *the name of the Lord*, that coming and goeing yee may be alwayes *blessed*. Yee see the approach of our Sauiour how hee doth visite his Church, to the glory of the Lord, and the benefitt of his servants, yee see the applause of the *Iewes*, how they gratulate his coming, and praye for his kingdome.

dome. This day our Sauiour beginnes a *Progresse* by grace vnto your hearts, & as before towards *Hierusalem* he sent for a *Colt*, so now he sends for a *Colt*, the wilde motions of vnruely affections, that he may tame, and breake them. I beseech you resigne al the desires of your hearts all the delights of your soule, to his good will and pleasure, subject them to his law, submit thé to his guidance, and be not inferiour to the *Iewes* in the solemnitie of his coming, they spread garments, and cutt branches, & lifted vp their voyces, and made the ayre ringe with shouts of iubylies. Haue yee no garments to spreade? cast away the works of

darkenes